

THE  
**RELIGIOUS MONITOR,**

AND  
EVANGELICAL REPOSITORY.

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ART. I. *Divine Love.*

[Concluded from page 110.]

2. Did Christ set us an example of studying the Scriptures? We ought to search them with diligence and care. Indeed Christ was under no necessity to search them to obtain knowledge; because, "the Spirit of knowledge and understanding rested upon him." But he *read* the Scriptures, and, in the whole course of his ministry, *quoted* them with *ease and accuracy*. And to them he appealed in proof of the divinity of his person, and of his character and work, as the promised *Messias*.

We by nature are *darkness*, therefore, we ought to search the Scriptures, that we may be "made light in the Lord." Timothy, "from a child, knew the Scriptures, which are able to make us wise unto salvation, through faith, which is in Christ Jesus." Of the man who is blessed, David saith, "His delight is in the law of the Lord; and in his law doth he meditate day and night." As to himself he saith, "O, how love I thy law! it is my meditation all the day. How sweet are thy words to my taste! Yea, sweeter than honey to my mouth." Paul said, "I delight in the law of the Lord after the inward man." "The Bereans searched the Scriptures daily." And "Apollos was mighty in the Scriptures." In addition to the Scriptures of the Old Testament, we have those of the New. We ought to study *both*, "comparing spiritual things with spiritual."

Many of the most learned men, and diligent inquirers after truth, in all ages, ancient and modern, have placed their greatest delight in studying the Scriptures. Justin Martyr, who, before he became a Christian, was conversant with all sects of philosophers; but when converted from Plato to Christ, in his dialogue with Trypho the Jew, speaking of the doctrine of Christ, contained in the Holy Scriptures, saith, "I found this at last to be the only sure and profitable philosophy." Saith Chrysostom, "Let us not carry about the opinion of the multitude, but examine *things*. Is it not absurd, when you are to receive money, you do not trust other men, but examine it yourselves, and when you are to judge of *things*, then to be led away by other men's opinions? And this is the worse fault in you, because you have the Scriptures, which is an *exact standard*, and *rule*, of all things. I beseech you do not regard what this or that man saith, but inquire all things of the Scriptures." Luther would say to his students, "Read the Scriptures, pray, and make your sermons."

Dr. Owen, in his preface to his Exposition of the Epistle to the Hebrews, expresses himself thus: "But yet, I must say, that after all searching and reading, prayer and assiduous meditation on the *text*, have been my only reserve, and far most *useful* means of light and knowledge." And again, "I know not a more deplorable mistake in the studies of divines, both preachers and others, than their *diversion* from the *immediate* and *direct* study of the Scriptures themselves, unto the studying of commentators, scholiasts, annotators, and the like helps. Not that I condemn the use and study of them, which I wish men were more diligent in, but desire pardon if I mistake, and do only *surmise*, by the experience of my *own folly*, for many years, that many who *seriously* study the things of God, yet rather do make it their business to inquire after the sense of other men on the Scriptures, than to search studiously into *them* themselves."\*

From all these particulars, you will easily observe, that ministers of the gospel ought, in a particular manner, to be diligent in searching the Scriptures, and that, not only to make *themselves* wise unto salvation, but, that they may be qualified, to "feed the flock of God, with knowledge and understanding, rightly dividing the word of truth, giving them meat in due season." "A scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth out of his treasure, things new and old." Preaching the gospel, is spreading a table to the hungry soul. "There we taste that the Lord is gracious. We are nourished up in the word of sound doctrine." Nay, ministers are set for the *defence* of the gospel, and they ought to be capable to wield "the sword of the Spirit, which is the word of God," against the errors which abound. "Holding fast the faithful word, as they have been taught, [in teaching] that they may be able, by sound doctrine, both to exhort, and to convince the gainsayers."

But, alas! have we not reason to lament the great neglect of searching the Scriptures, by many, in this age? Hence, great ignorance prevails, and the grossest errors are published, and received with pleasure. Hath not God reason to renew the ancient complaint, "My people are destroyed for lack of knowledge." And again, "O, my people! they which lead thee cause thee to err, and destroy the way of thy paths." Of the Pharisees Christ saith, "They be blind leaders of the blind. And if the blind lead the blind, both fall into the ditch."

Nay, do not many prefer human compositions to "the *inspirations* of the Almighty?" Dr. Watts's *Hymns*, which Bradbury called Watts's *whims*, and Rawlin Watts's *jingles*, have excluded the great treasure of sacred psalmody from the worship of God, in many churches of the reformation. Yea, the whole Bible itself, is in danger of being swept off, by the flood of *tracts*, which contain no distinct system of divine *truth*, but are rather calculated to promote the *widest* and *wildest* *latitudinarianism* imaginable. And do not our *devotionalists* frequently prefer these to the Scriptures themselves. Thus we are told, that one, by *transiently* looking over a *small tract*, heaving a few *sighs*, and dropping a few *tears*, is converted to Christ. What! is the conversion of a sinner, which requires a day of *divine power*, nay, of the *exceeding greatness* of that power, accomplished *at once*, in such a *slight* and *transient* manner, and that without the word of God? Saith Christ, "The *words* that *I* speak unto you, *they* are Spirit and life. Believers are born again, not of corruptible seed, but of incorruptible, by the *word* of God, which liveth and abideth forever." Again, "Of his own will begat he us. with the *word* of *truth*."

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\* Dr. Owen's Preface to Vin. Evan. p. 68.

"Believers desire the sincere milk of the *word*, that they may live thereby."

In fine, as to *many*; if neglecting the worship of God in their families, spending their time, at *home*, in reading *novels*, and *licking up*, with avidity and pleasure, all the *corrupt springs* of the press; and, *abroad*, attending plays, balls and masquerades, be a life of *pity* and *devotion*, we have it. "Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth." But our God will not be mocked; "in a *moment* they go down to the grave." Dr. Owen observes, "that the greatest wickedness is often committed under the greatest ornaments."

3. Did Christ give us an example of the reverence we owe to the name of God! Then we ought to imitate him in all our worship and conversation, "serving God with reverence and godly fear. God is great, and greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Saith David, "I will walk in the fear of the Lord *all the day*."

Our reverence of God ought to be increased according to the discoveries that he makes of his majesty and mercy, his justice and grace. This he declared by *Moses*, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the LORD THY GOD, then the LORD will make thy plagues wonderful."

When Isaiah saw the glory of the Redeemer, and spake of him, he is borne down with the magnificence of the mercy, and cries out, "Wo is me, for I am undone." He cries out at the sight of that which saved him. It is not the language of despair: the only meaning of the word is, that the glory of the design was too much for him. There was something so great in the revelation of the divine mercy, that makes him more apprehensive than ever he had been, that he was "a man of unclean lips."

The whole compass of this branch of our duty to God is very plainly and concisely expressed in our excellent Shorter Catechism. "The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works."

But, alas! is not the name of God "continually, every day blasphemed? This sin is also briefly and fully expressed in the same Catechism. "The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known." And by the exposition that the larger Catechism has given us, you will see that the guilt of it is to be considered in a very extensive way. It forbids all superstition or want of reverence of God's name, and his ordinances; all *lotteries*, vain jangling and jesting, and many things besides, which are contained in the law, which is exceeding broad.

We shall limit the further illustration of this branch of the particular, to a very few remarks, to show the sin and danger of profane swearing, on account of which the nation ought to mourn. It is a sin like that of "Babylon," that reaches to heaven, and has now prevailed among us, without any distinction of parties, among even professors of religion themselves. "Out of the *same* mouth proceedeth *blessing* and *cursing*." "All flesh hath corrupted its way," from the child up, through every age, and station, to men of grey hairs. For it may be observed, that while some sins, such as "youthful lusts," die of course, *swearing* often continues, and increases. Thus, old decrepid sinners go tottering, creeping, and cursing to the grave. How many in our streets and taverns, fleets and ar-

mies, give us a picture of hell! They lard a common sentence, and talk as if their tongues were tipped with hell and blasphemy. They act in contradiction to all our prayers. We pray that God would *save* them. They pray that God would *damn* them; as if they were afraid of getting into hell *too late*.

And it is lamentable to observe, that in proportion to the *gracious* discoveries that God maketh of himself, sinners swear with a higher degree of aggravation. How *tremendous* to swear by the *Holy Trinity*—by *Jesus*, which name expresseth his love and power in “saving his people from their sins.” By *Christ*, which signifies his consecration, and unction to his office as a Saviour. By the Holy Ghost, whose office it is to convince and convert sinners, to sanctify and seal believers to the day of redemption. Swearing upon earth, by the “blood and wounds,” from which we have all our hopes of getting to heaven, is a most profligate way of trampling under foot the Son of God, “counting the blood of the covenant an unholy thing.” Swearing by the *sacrament* is a direct violation of the law, and makes us “guilty of the body and blood of the Lord.” “Swear not by heaven, for it is God’s throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King.” Nay, the word *God*, which conveys to us the apprehension of an independent, eternal, infinite being, ought not to be pronounced without awe. And thus these phrases, (God bless me, and God have mercy,) when it expresseth no more than our wonder, are very indecent. “Holy and reverend is his name.”

It is a pity our translation of the Bible has thrown out the word at random in several places. (1 Cor. iv. 3; 2 Cor. xi. 1.) “I would to God:” whereas the original is no more than “I wish.” And more frequently that other expression, “God forbid:” which is only “Let it not be.”

Societies are formed to extirpate *drunkenness*, which *rots* the nations, and is swearing to be permitted to go on? Indeed, a swearing drunkard, one that goes on reeking and cursing, is such a mixture of the *beast* and the *devil*, that the crimes of earth and hell are met together in him. And excess of *riot* is making quick work with his body. And as if he were afraid his soul would not have guilt enough to come in for a share of misery, he resolves that the two abominations shall move with an equal pace. But such as these shall have all their debaucheries filled over again in a cup of *trembling*. Every curse is noted down: and what a number of them may they expect to find? Wishing for damnation is *working out* their own damnation. “By thy words thou art to be condemned.”

The advice in this case is plain: keep out of the way of these temptations. A swearer is fit for none but those who are fit for hell. He goes on without shame and fear, trampling upon the laws of God and man, employing the language of thieves and robbers, of highwaymen and murderers, and the whole train of hell that are yet upon the earth.

If any who should execute the law against swearers, break it themselves, they sin with a *distinguished* aggravation. A swearing magistrate is a monster. If any think they are at liberty whether to prosecute an offender or not, there is an awful passage in the law of God, which we leave with their consciences. “If a soul sin, and hear the voice of swearing, whether he has seen it or known it, if he does not utter it, shall bear his iniquity.” But magistrates who have it in their power, are not at liberty to be silent. If they bind themselves by a solemn oath that they will put the laws in execution, we cannot but think they must be guilty of “*false swearing*,” who do not punish “*profane swearing*.” But



"however they may escape punishment from men, the Lord our God will not suffer them to escape his righteous judgment."\*

4. Did Christ give us an example of sanctifying the Sabbath? Then we ought to "remember the Sabbath day to keep it holy." It is worth while to observe, that there is no other commandment in the moral law, more frequently mentioned in Scripture than this, with promises of blessings to those who observe it, and threatenings of judgments against those who profane it. First, saith God himself, "blessed is the man that keepeth the Sabbath from polluting it." Nay, he saith to the "eunuchs, and the sons of the stranger, who keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." It is both *dutiful* and *delightful* to begin the Sabbath by worshipping God in our houses, and then go to worship him in his own; to join in prayer, and in singing with the voice of melody, the *established songs* of Zion, and to hear what the Lord will speak, by his servants coming forth "with the fulness of the blessings of the gospel of peace." When the consciences of sinners are laid open, and the countenances of saints are comely. In short, when "the gospel is preached with the Holy Ghost sent down from heaven."

They that are above ordinances are above grace. The Lord's people are a generation of *seekers*: as the Psalmist saith, "They seek thy face, O Jacob:" that is, O God of Jacob. And where can they seek him on earth, but where he hath his principal residence? "The Lord loveth the gates of Zion more than all the dwellings of Jacob." To him the Psalmist made his appeal—"Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth:" that is, the place of the tabernacle of thy honor. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." "There Christ shows himself through the lattice," that is, ordinances. There "he inhabits the praises of Israel:" that is, the *songs* he hath given to Israel." As they are *all* of his own *coining*, so the great *Exchequer* will receive them in again. Nay, saith the spouse, "I sat down under his shadow with great delight, and his fruit was sweet to my taste; while the king sitteth at his table, my spikenard sendeth forth the smell thereof." The palate has a new turn. "How sweet is the word to the mouth; sweeter than honey to the taste." This is a diet for which the world has no gust. This is a sort of feasting that to them is loathsome. But these believers taste that the Lord is gracious. A sermon is a meal; a sacrament is a feast. These are strange words among those to whom they are strange things.

Secondly, The Lord often threatened and inflicted great judgments upon his ancient people, for profaning the Sabbath. And at last was provoked to pile them up in a general captivity, and throw them into the furnace in Babylon. That, as they would not keep the Sabbath of weeks, and the Sabbath of years, "the land might enjoy her Sabbaths, to fulfil three score and ten years."

And after the restoration, when guilty of breaking the Sabbath; saith Nehemiah, "I contended with the nobles of Judah, and said unto them, what evil is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath."

Nehemiah succeeded; but, alas! though many have *contended* with, or at least *petitioned* our nobles, as to certain articles on this head, have

\* Some of the preceding notes are borrowed from Bradbury's sermons on the sin and danger of profane swearing, which the reader may consult at large.

they not pleaded in vain? The great profanation of the Lord's day, by multitudes at present, is too visible to be denied, and too gross not to be lamented. But it is of peculiar aggravation when established or permitted by a law.

In fine, if attending to secular affairs, by many in the country, and by others in counting houses, in cities, travelling, visiting, and going in parties of pleasure, be sanctifying the Sabbath, how many observe it with care and diligence! But saith God himself, "Ye shall keep my Sabbaths and reverence my sanctuary, I am the Lord." Saith our divines, "The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about worldly employments and recreations."

Secondly, we should now proceed to show how we ought to imitate the example of Christ, in discharging the duties we owe to man. But, having illustrated the preceding observations so fully, it would swell this branch of the subject beyond proper bounds to descend to many particulars. And further, if a man love God, and perform his duties to him, he will love his brother and perform the duties he owes to him also. We shall therefore only mention a few texts of Scripture, which comprehend all the duties we owe both to God and man.

The first you have in Micah vi. 8. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly;" that is, in your dealing with men: "to love mercy," that is, to the poor and afflicted: "and to walk humbly with thy God," that is, in a life of religion. Correspondent to this, saith Paul, "The grace of God, that bringeth salvation, hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, as to ourselves;" righteously, as to our neighbor; "and godly"—performing the duties we owe to God himself, "in this present world." Philip. iv. 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, [venerable] whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise; think on these things." Matth. xxii. 37: Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang [depend] all [that is contained in] the law and the prophets." Lastly, "All things whatsoever ye would that men should do unto you, do ye even so to them."

4. Christ was not only a pattern of holiness; he obeyed the precept, and endured the curse of the law, as a *surety*, and thus paid all the debt of his people. "What the law could not do," the impossible of the law, "in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin," by a sacrifice for sin, "condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, first, in or by Christ, as our *surety*, and then, viewed by us, by a mystical union to him as the Lord our righteousness:" and this ought to be evidenced "by walking, not after the flesh, but after the Spirit." Thus, "we are bought with the price of the precious blood of Christ, as of a lamb without blemish, and without spot." "We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." It is one of the most noble and triumphant acts of faith, to stand at the foot of the cross, and say, "Ah! he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

5. Did Christ vanquish all our enemies? This opens a door of hope. His victory secures ours. This was the case of the martyrs. "They overcame by the blood of the Lamb." When the heathen scoffed at the primitive Christians and called them *Sarmentitii*, and *Sematii*, because they were burned upon the cross, one of them, in the name of the rest, answers, "The cross was only their triumphant *chariot*, which carried them sooner to *heaven*."

Indeed, it is very surprising that Christ should overcome sin and Satan by dying; and that groaning under an avenging law, and crying after a departed God, should make death *easier* to us. But as "he put away sin by the sacrifice of himself," so "through death he destroyed him that had the power of death, that is, the devil; and delivered them who, through fear of death, were all their lifetime subject to bondage." This is the victory by which we overcome the world," and all our enemies, "even our faith," in the cross of Christ.

This doctrine may give us great encouragement under all our afflictions, especially those for righteousness' sake. We may bid defiance to the power of the enemy. Let hell roar, and persecution go on, here is enough to keep us from sinking. We may give that large challenge. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these things, we are more than conquerors, through him that loved us." In fine, "If so be that we suffer with Christ, we must be glorified together." "We suffer with him," *in cause*, "we are glorified together" *in company*. We are rather his successors in trouble, but we must be his associates in the blessedness that comes at last.

6. Did Christ rise from the dead, and ascend up into heaven in the *nature* and *name* of his people? Then,

First, The relation between him and his people continues, and is confirmed for ever. As "he was born of a woman," so he died "in the fashion of a man." As death most fully *expressed* his manhood, we can never imagine it should *dissolve* it. He took our nature as a *Redeemer*, but he did not lay it aside when he made the atonement. Otherwise, the case of believers *now* had been worse than it was in the days of his flesh. But "this man," this person, this priest, "after he had offered up one sacrifice for sin, for ever sat down at the right hand of God." And then, as he taketh his people into union with himself, so that relation is to be eternal. Saith he, "I will betroth thee unto me forever." And as to believers, *their* death is so far from breaking the mystical union, that it makes it more clear and evident to *their* experience. "When we are in the body, we are absent from the Lord; but to depart is to be with Christ, is far better" than to continue here. Nay,

Second, He is touched with a sympathy and feeling of our wants. When he preached the gospel, "it was to heal the broken hearted, to proclaim deliverance to the captives, and set at liberty them that are bruised." And now, in heaven, he has the same heart and compassion for his afflicted church. "These things saith the first and the last, which was dead and is alive; I know thy works, and tribulation, and poverty." Though there is no diminution of his eternal blessedness, yet he has not lost all degrees of tenderness. "We have not an high priest which cannot be touched with a feeling of our infirmities;" and the ground of this is, because "he *was* in all points tempted as we are, yet without sin. Let us therefore come boldly unto the throne of *grace*, that we may obtain mercy, and find *grace* to help in *time* of need."

Third, He is advanced to the highest station. "Seeing then, that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." All our covenant privileges are

secured with him. "As concerning that he raised him up from the dead, no more to return to corruption, he said in this wise; I will give you the sure mercies of David."

7. Does Christ display his love in making continual intercession for his people? Then, we may come boldly to a throne of grace:" that is, to a God reconciled in Christ. Jesus Christ is "the great high priest over the house of God;" and thus in a capacity, both of *asking* and *giving*. "He *first* receives, and *then* gives gifts unto men." If there be enough in heaven to answer your petition, he has it at command. All the stock of your happiness is lodged in him. "God hath made him most blessed forever." He is exalted as a *blessed* and a *blessing* Saviour. "And do you think that prayer can puzzle one thus exalted? Can you *ask* what he is not able to *give*? Is a finite petition larger than heaven, and the fulness that is laid up there? Remember, though you are but *beggars*, yet you correspond with a *King*. One who maintains the kingdom of *nature, grace, and glory*. Therefore, beg largely. Don't stint yourselves. 'Open your mouths wide and he will fill them.' He is exalted for this purpose. His throne is a place of reward for his undertaking of intercession for his people. From thence he carries on the remaining part of his work; there he pleads the virtue of his blood and death. All which shows that he represents us. He is there in our name, and for our security."\*

8. Will Christ judge the world and display his love by receiving his people into heaven, and giving them complete and eternal felicity there? Then we ought to "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, our Saviour, Jesus Christ." And as another apostle directs us, "Gird up the loins of your mind, be sober, and hope to the end," perfectly, "for the grace that is to be brought unto you, at the revelation of Jesus Christ."

Lastly. From the whole subject we may see, what great reason we have to exercise superlative love to Christ, in time, and in eternity. The two grand obligations of all rational love are *excellency* and *kindness*. The one is a general charm, and exposed to the view of all; the other is peculiar to ourselves. Christ has both. And both are seen by faith in the church below, and by immediate vision in the church above. His person is amiable to all the saints and angels, and his bruises lay the redeemed of the Lord under an everlasting debt of gratitude. They may proclaim these characters of him: "This is my beloved," all his furniture and sweetness make him so; "and this is my friend," his actions and pains for me have abundantly proved it.

We conclude with the words of Hierom, concerning that divine love which we owe to the person of Christ. "Whether thou readest or writest, whether thou watchest or sleepest, let the voice of love to Christ sound in thine ears; let this trumpet stir up thy soul; being overpowered [brought into an ecstasy,] with this love, seek him on thy bed, whom thy soul desireth and longeth for."

Thus we have contemplated some evidences of Christ's love to his people, the comfort contained in them, and the improvement we ought to make of them. It is hoped we have not tired intelligent and pious readers. It is certain they will never tire in heaven; enjoying Christ's love, and exerting their own. Indeed, there are many things in the contemplation, that need an *apology*, much more than the *length* of it. How unfit are *we* to discuss such a sublime subject, as the *love of Christ*!

QUISLIBET.



ART. II. *Some improper or doubtful expressions considered.*

[Continued from page 309.]

V. It is often said, in speaking of the duties of persons under soul discouragements, that they are to go to Christ with a *may be* in their expectations, when they cannot get beyond this: founding their opinion perhaps upon the words in Amos v. 15. "It may be the Lord will be gracious;" and the words of the lepers mentioned in 2 Kings, vii. 3, who were suffering by the famine without the city of Samaria, "Why sit we here until we die. If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here we die also. Now, therefore, come and let us fall unto the host of the Syrians: if they save us alive we shall live; and if they kill us we shall but die:" as if in spirituals, persons under discouragements were to imitate them in their dealings with God, when they do not seem that they can get above these discouragements otherwise. But it is a mode of speaking in relation to persons' duties in such a case, which has not countenance from the word of God. For, according to the tenor of this word, we are never to deal with God in a hesitancy, but always in a certainty. We are called to come with boldness to a throne of grace, and to ask nothing doubting; and this is said be "the confidence that we have in him, that if we ask any thing according to his will, he heareth us." Christ says, "Ask and ye shall receive; seek and ye shall find." And he invites to come unto him all who labor and are heavy laden, with an assured promise that he will give them rest.

The character of that God we have to do with, considering that his promise is to be the ground on which we are to seek the blessings of his grace, which we need from him, makes evident that we are not to hesitate a moment in respect to our right to plead the promise, and our duty to trust in him for its accomplishment in our own particular case. He is true, and faithful, and encompassed about with his faithfulness. "Hath he said, and will he not do it? Hath he spoken and will he not make it good?" "He is not a man that he should lie, nor the son of man that he should repent." And the language which we find to be in the mouths of the saints, when in the right exercise of the grace of God, which is in them, they wait on him in his ordinances, and seek him in any of those ways by which he has promised that he will be met with by us, corresponds with the encouragements which the Lord gives unto us, to come unto him and trust in him according to the calls and promises of his grace. "O God, thou art my God, early will I seek thee," speaks the Psalmist; "my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, as I have seen thee in the sanctuary:" expressive not only of his desire of enjoying God as he had done in former times, but also of his assured hope of doing so when he should again have the opportunity. Again, "My soul, wait thou only upon God, for my expectation is from him." "We shall be satisfied with the goodness of thy house."

The integrity of a fellow-creature would be impeached if making to us a promise concerning any thing, which he professes himself to be ready to do for us, we speak with hesitancy, or carry ourselves with hesitancy, in respect to its accomplishment, or in regard to our welcome to it. And seeing God is revealing himself in so much love and grace in the gospel, and representing himself as waiting to be gracious; giving to all to whom the gospel comes the most free and full welcome to those blessings which he has laid up, for mankind sinners, in Christ. Whatever show of humility there may be in such language, it is strong and

positive unbelief; esteemed so by God, and exceedingly dishonoring to him.

Persons in dealing with discouraged souls are to lay the grounds for assured trust in God before them, plainly and particularly. They are to show them the nature of the promise as free and particular, being made not only to gospel hearers generally, but to them, and not to them as persons possessed of certain good qualifications, which make it to apply to them, but as gospel hearers, as sinners, that they might believe in it and take comfort from it. They are to remind them of God's character as true and faithful, and tell them that they are not upon their peril to disbelieve its application to themselves. They are to show them that so far are they from being warranted to lie under discouragements in respect to their right to the blessings held forth by it, to the acceptance of all who hear the gospel, that God accounts himself dishonored by such discouragements; and that they are guilty of charging him with falsehood if they put away the promise from themselves and take not the comfort it warrants them to take from it. For, "he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

But perhaps some may say, Is not to go to God with a *may be*, or in a peradventure, when persons cannot attain assurance of their welcome, better than not to go to God at all? Ans. There is no going to God but by faith, in the exercise of which grace it is that we come to him through his word, revealing our welcome, by which and upon which faith acts, nor any encouragement to approach him in any other way; for without faith it is impossible to please God in any attempted approach to him: and "he that cometh to God must believe that he is, and that *he is the rewarder of them that diligently seek him*. The grounds of our assurance of welcome and right to expect the blessing from God, lying not in ourselves, but in the word; the calls and promises of God being given there, assurance is what any person may attain in a dependance on the Holy Spirit, in the way of a right consideration of whose word it is, and that in that word God is speaking to all who read it or hear it. For, "unto you is the word of this salvation sent." And persons are to be told that they must go out of themselves to God, speaking in his word for it. It is seeking the grounds of it in themselves, and not going to the word for it, which is the cause of all uncertainty about it in gospel hearers. It is in answer to the promise, that God gives out the blessings of his grace to those who obtain them. There is a promise made to faith, but no promise made to unbelief in all the scriptures. And therefore to go to Christ with a *may be* is to go to him in a way in which they have no warrant to expect they will be heard. Persons may come to Christ under much doubting, and yet meet with acceptance, as he is sometimes found of them that seek him not in the due manner. There may be faith too where there is much doubting, or mixed with unbelief. And as a person goes to Christ in faith, notwithstanding all his unbelief, he meets with acceptance. But in dealing with discouraged souls, persons are always to endeavor to have them brought to a knowledge of their welcome, and that it is with a certainty, and not a *may be*, they are to go to Christ.

VI. There are some expressions often used in prayer which are improper, and deserve to be noticed, as the following: "*May we be effectually called.*" "*May we be regenerated.*" "*May we be justified.*" "*May we be adopted into thy family.*" "*May we be united; or, do thou unite us to Christ.*"

These are improper in prayer, as prayer is to be the prayer of faith. And though persons engaging in this duty may not always know that

they are effectually called, regenerated, justified, united to Christ, and adopted into the family of God, by a sensible evidence of this, yet if they are believers, or engage in this duty believingly, the way in which they are required to do it, and the only way in which they can do it acceptably, they are indeed effectually called of God, regenerated, justified, and united to Christ, and also already members of the family of God. The very introductory language of our prayers, as exemplified to us in the Lord's prayer, which is given to us for our direction, as to the manner in which we are to perform the duty, intimates this: "Our Father who art in heaven;" by which all these things are supposed, and the very relation considered as existing, which in petitions of this nature would be prayed for as if it was yet to take place. No man can call God Father, but by the Holy Ghost: namely, as working true faith in him to claim him in this relation, and go to him in this relation, for the blessings he would ask from him. And as he is possessed of this true faith, he is effectually called and regenerated, justified and in union with Christ; for though, as respects the last two, justification and union to Christ, faith goes before the former of these in the order of things, and is the uniting bond on the believer's part, as that the union between him and them is not completed until true faith is exercised upon Christ: yet they go so close together, that the person who believes cannot be said to be unjustified, or to be at any moment of time as a believer, otherwise than united to Christ. It is the union begun by the Spirit's apprehending the sinner, thereby disposing him to the exercise of true faith in Christ, by which the union itself is completed, and the work is so instantaneous, and so connected one part with the other, that it is as effectually called of God and regenerated, that a person believes, and as one that believes he is justified, and in union to Christ. This being the case, to go about the duty of prayer in that way in which the Lord requires of us, that we essay this duty: that is, in faith, it could not be proper to make use of such language in our petitionary addresses to him. To have God as our Father, supposes that we belong to his family of grace, and are in Christ, justified and accepted, as to our persons, and effectually called by his grace. For they are the sons of God, to whom he is a Father; and in union to Christ, for God is the God and Father of believers in Christ, and they are all "the sons of God by faith, which is in Christ Jesus." And thus brought under grace, there is no condemnation for them, but they are justified and accepted ones in Christ.

Though we may not consistently call God Father in our prayers to him, and then pray that we may be effectually called, regenerated, justified and united to Christ, yet we may, with all manner of consistency, address him by this name; and if we know not certainly that we are effectually called, regenerated, &c., we may at the same time seek of him, that he would give us evidence that this is our condition. Though it is the duty of unregenerated sinners to pray to God, yet it is not as unregenerated sinners, but as believers they are to do it, going forward in the duty, in obedience to the call of God, and encouraged by this promise, claiming him as their God and Father through the promise. While they are to address God as their Father in this duty, it is to be done believingly; for "without faith it is impossible to please God:" and "he that cometh to God" in this or any other duty rightly, "must believe that he is, and that he is the rewarder of them that diligently seek him." From the word of God we may learn what we are to pray for, in the example of the saints in this duty, in those formal prayers of theirs, on record there, which they put up on special occasions; and in those implied prayers, which we have throughout the whole word of God, and especially in the book of Psalms, a portion of God's word, which, though it is designed to

furnish the church with what is to be the formal matter of her praises to God, is yet full of petitions. But we find no such petitions as these in the Psalms, or in any other portion of the Scriptures. The Marrow divines teach that we are not to confess our sins to God, and seek pardon and forgiveness from him, as a wrathful judge, which we would do in praying that God would justify us; because, in an unjustified state, it is this pardon we need, and which, in justification, we obtain. The reason why we are not to pray for this is, that in going to God in prayer believingly, the only manner in which we are to do it, we take up with that pardon which we obtain in justification, so we have not need to seek it anew, and have but to pray for suitable evidences of it, and a comfortable enjoyment of the blessings already obtained. Our confessions are to be to him as a father offended, and it is to be fatherly pardon we are to seek from him, such as a justified person often needs. So it is to be with respect to our effectual calling, regeneration, and union to Christ. Going to God believingly, in the duty of prayer, we are not to seek these as if we were without them: because in that believing interest we take in God, when we go to him as the father of our mercies, we have these blessings, and are but to seek that we may be made to know that we have them, and that we may be enabled to walk conformably to so great a privilege, if we are indeed possessed of it.

When we go to God in faith in this duty, we go through Christ as the way, so that in the right performance of it we stand accepted in Christ, or justified, and are partakers of his grace, as already regenerated persons, and persons who are in union to himself; so that not that grace which is received in first believing, is what we are to pray for, but that grace which is necessary to our after sanctification, the mortification of sin in us, and for our spiritual comfort. The man in the gospel does not pray for the grace of faith in order to first believing, but for further believing, or the strengthening and increase of that grace he was already made a partaker of. "Lord I believe, help mine unbelief." None will pray in faith until they are effectually called by grace, regenerated and justified. And it being the fact, that those only who are thus effectually called of God and regenerated will believe, it would be inconsistent to be praying for the grace itself after it is received.

It is true that in the answer to the question, "What is the second petition? in the shorter Catechism, we are told that we are to pray with respect to Christ's kingdom, that *ourselves* and others *may be brought into it*, and kept in it. But to take this in a sound sense, we must understand it in respect to a bringing into it more and more, in a higher enjoyment of its blessings: because a person who can call God his Father, as he is engaged in presenting to him the prayer of faith, is already in that kingdom, though he may not have always a sensible evidence of it. And the passage of Scripture appended by the Westminster divines as their proof, gives no evidence that they themselves put any other sense upon the words in the question than this: in which view they should be analogous with that exhortation of the Apostle, Phil. ii. 12: "Work out your own salvation with fear and trembling," &c., which only intends a working it out in the due use of means, to have the salvation already begun, carried forward to its perfection, as will appear from the character the Apostle himself gives to those he writes the epistle unto, viz., believers, and from the connexion. Those who pray to God aright, have received the spirit of adoption, teaching them to cry *ABBA*, Father: intimating to us that it is under the influence of this spirit we are to pray to God, and that we are not to seek adoption itself, but more of the spirit of adoption, that we may have more of that boldness and confidence which becomes us in dealing with God at the throne of grace. The preface of the Lord's



prayer, the Assembly of divines themselves tell us, teacheth that we are to come to God in prayer, as children to a father. And the answer to "What is the second petition?" in the larger Catechism, shows that nothing more is intended in the answer to the same question in the shorter Catechism than I have mentioned. The words are:

"In the second petition, which is, *thy kingdom come*, acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in. The church furnished with all gospel offices and ordinances, purged from corruption, countenanced and maintained by the civil magistrate, that the ordinances of Christ may be purely dispensed, and made effectual for the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted; that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him for ever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to this end."

If in the sense that persons are to pray for their own conversion, effectual calling, adoption, regeneration, &c., the words "that we may be brought into it," namely Christ's kingdom, are to be understood in the shorter Catechism, in this question in the larger Catechism, which is intended as an enlargement upon the doctrine contained in the shorter Catechism, for the further elucidation thereof, we have reason to conclude that this would have been explicitly stated. But nothing that amounts to that, or bears towards it in the least, is contained in that answer. Fisher and Erskine, in their explanation of the shorter Catechism, take no notice whatever of the words, "that ourselver may be brought into it," as a thing to be prayed for; but show the means by which persons generally are brought into it, as well as kept in it. But Brown of Had-dington, in his explanation, after asking how persons are brought into God's invisible kingdom of grace, and showing the means, he asks also, "Why need believers pray for the coming of God's invisible kingdom of grace, with respect to themselves, when they are already in it?" And answers, "They need to pray that it would come in them more and more;" referring to Phil. iii. 9, 14, as his proof.

I shall now conclude with a few extracts, bearing upon the subject treated on in this article, and tending to illustrate the view I have taken, from Marshal on Sanctification, a work justly esteemed by the judicious class of professing Christians, especially those who are friends to the marrow doctrine; wherein he speaks as follows: "That conscience whereby we judge ourselves to be under the guilt of sin and the wrath of God, is accounted to be an evil conscience, though it performs its office truly." In praying that we may be regenerated, justified, and adopted into God's family, &c., we virtually do judge ourselves to be under the guilt of sin and the wrath of God; because this is the case of all unregenerated and unjustified persons, and of such as are not as yet belonging to God's family, which such a prayer supposes, or why put it up?

Again, "The accomplishing of union with Christ is the first work of saving grace in our hearts. And faith itself, being a holy grace, and part of spiritual life, cannot be in us before the beginning of it; but rather it is given to us and wrought in the very working of the union. This shows that a person endeavoring to go to God in the prayer of faith for blessings he stands in need of, cannot consistently pray that he may be united to Christ, as thereby partaking of a thing he is without, because he has union to Christ with that faith, if he is possessed of it, and acts it truly."

Further: "This union is fully accomplished by Christ giving the spirit of faith to us, even before we act that faith in the reception of him;" "when you truly believe you are regenerated, and not till then." These need no remarks.

And further: "In confession you must condemn yourself, according to the flesh, but not as you are in Christ. You must not deny that grace that you have, as if you were only wicked hitherto and now to begin again;" which persons, in praying that they may be regenerated, justified, and united to Christ, &c., virtually do.

I might add one from the Marrow of Modern Divinity, chapter third, part first, where Evangelista, addressing himself to Neophytus, speaks as follows: "Confess your sins unto him, saying with the prodigal, Luke xv. 21, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' And beg pardon and forgiveness at his hands, as you are taught in the fifth petition of the Lord's prayer, Matth. vi. 12. Yet do not you crave pardon and forgiveness at the hands of the Lord as a malefactor at the hands of a judge, that feareth condemnation and death, as though you had sinned against the law of works, and therefore feared hell and damnation: but beg pardon and forgiveness as a child at the hand of his loving father, &c." "To ask in Christ's name believing," says Boston on the covenant of grace, "is to present one's self before the Lord as a member of Christ, joined and cleaving unto him offered unto us in the gospel; and for the sake of the Head to implore the free favor of the promise, relying on his merits for obtaining it." The marrow divines generally may be consulted on the subject.

If in any case these expressions may be justified, can they be so, as used in families, in social fellowship, and frequently by ministers, as the mouths of their congregations, in the duty of public prayer to God? If in such cases these, or any of these petitions be applicable, we must form the idea of families wholly in a state of irregnecy, unconverted and unjustified persons, yet worshipping God regularly, and doing it under a sense of duty, though believing and warranted to believe themselves to be those who need conversion, regeneration, justification, &c. We may consider them as jointly calling God Father, and claiming him in this relation, yet virtually confessing themselves as not his children.

We must form the idea of unconverted congregations, ministers, and people, dispensing and attending on God's ordinances regularly and stately, and even taking the seals of God's covenant, time after time, whereby they own publicly their relation to God as their covenant God; their interest in Christ, and union to him; and that they are the true friends of Christ. If there is but one converted and justified person, and one in union to Christ, effectually called, &c., in a family, or in a congregation where such a petition is put up, it is inapplicable, as it cannot in truth be the joint petition of the whole where this is the case. The prayer in such a case should be: "Let such of us as are in an unconverted state, and not effectually called by grace, &c., be made the subjects of true conversion, justification, union to Christ, &c. Those who are effectually called, justified, &c., their prayer should be: May we obtain the evidences of these graces and benefits, and walk conformably." When an individual person prays who wants the evidence that he is converted, &c., he should ask that evidence. But for a person to pray that he may be converted, justified, united to Christ, and adopted into God's family, &c., and at the same time call God Father, appears to me to be a contradiction. "For, ye are all *the sons of God by faith* in Christ Jesus." And, "No man can call God Father, but by the Holy Ghost."

[To be Continued.]

ART. III. *Of Heart Wandering, when engaged in Religious Duties.*

MR. EDITOR—The two questions below were originally proposed and answered for a particular purpose. As the subject of which they treat is of general concern, and they may be of use to others besides those for whom they were originally prepared, I place them at your disposal, that you may give them a place in the Monitor if you think they will be of any service to the interests of practical religion among the readers of that periodical.

1. *What are some of the causes of heart wandering when engaged in religious duties, particularly when attending upon public ordinances?*

2. *How are persons who are much troubled with it most likely to be relieved from it?*

I. The primary cause is sin, which has depraved and disunited the heart, that it is unfitted in so far as it is under the influence of that disorder which sin has brought into it, for rendering a right service to God.

II. Secondary causes are:

1. The heart too much engaged about the world through the week; the profits of it; the business of it. The employments of some are very great temptations in this way, and call for particular care.

2. Unwatchfulness.

3. Forgetfulness of the particular presence of God with us when we engage in them, particularly when we are waiting on God in ordinances.

4. Want of due value for ordinances. "Where the treasure is, there will the heart be also." If Christ is the treasure of the heart, we will delight to hear of him and to be near him, in duties and in ordinances, where he is to be found: and he will be so particularly in our thoughts as to fill our desires when waiting on him in ordinances, or engaged in duties, that our attention will by this means be fixed, especially when the heart is brought to view him distinctly as its treasure, and its portion.

5. The taste for divine truth not properly directed and chastened by a desire for what is solid and useful, so that things which excite curiosity more than edifying truths of religion, occupy the attention. We find many persons to be hearers of the word of this description, that if something curious is the subject which is treated of, they are all attention; while, let the massy doctrines of the gospel be preached in their hearing, in all their simplicity, and they can find little satisfaction in them. Jesus, and him crucified, yet a living Saviour, and an exalted Saviour, is the subject of the gospel. And if persons would but endeavor to see the more importance in a sermon, the more of Christ is in it, it would help to fix their minds upon the subject when Christ is preached.

6. Particular temptations of Satan, and a too ready listening to them. When the sons of God came to present themselves before the Lord, Satan of old came also in amongst them. He is busy at all times, more especially then in his endeavor to work upon the corruption of the heart, and through this it is he obtains his influence. And his temptations listened to and not resisted in their first onset in time of particular duties and attending on ordinances, gives him the opportunity of leading the heart away from what it ought to be fixed on, often entirely. At least always in proportion as there is a yielding to him in his attacks, without due care to guard against them.

Among the ways to be relieved from it, the following things may be noticed:

1. Watchfulness against the first motions towards it.

2. A due sense of our wants when we are waiting on God in public ordinances, or engaged in prayer, reading the word, &c.

3. A due sense of the presence of God in them; and deep impressions of his holiness, omniscience, and love, and grace.

4. An endeavor to entertain a due sense of the value of the gospel, keeping this in view in the time of hearing it preached, and in our attendance on all the ordinances of it.

5. An accustoming ourselves with the exercises of God's worship, so as that we become familiar with them, and acquire by this means a readiness for duty. It was the advice of one in respect to the duty of prayer, given to those who feel in themselves an unwillingness to this duty, they desire to be delivered from, "Pray until you love to pray, working thus out your salvation, or endeavoring after the advancement of a work of grace in your souls already begun." The very way of the Lord is strength to those who set out in that way rightly, and go in it obedient to God's command, and depending on his grace. Prov. x. 29.

6. An endeavoring to lay proper restraints upon the outward senses; "making a covenant" particularly "with our eyes," at the entry upon the worship of God, either in public, private, or secret, because from this exercise our depraved lusts are apt to take occasion to excite to vain and wandering thoughts, even in the midst of such solemn work. A wandering eye, in the time of religious duties, is naturally accompanied with a wandering heart. The wandering and giddy eye, at the time when persons are attending on the public worship of God, always evidences inattention to the great and important work they profess to be engaged in.

7. Self-examination before we go up to ordinances, as to motives and reasons, which is of great use, as it tends to show us whether our hearts are right with God for the time, or not. It leads also to thoughtfulness as to the manner in which we are to engage in duties, and attend on ordinances, and serves by these means to assist us much in the performance of the one, and attendance upon the other.

8. Previous meditation through the week, on Sabbath mornings, and about the time of attending on God's worship, whether public, or private, or secret; or on sabbath, or on week days; a portion of time being particularly devoted to this purpose might be very helpful. By this means, the mind is more readily turned to what it is to be employed in, and called away from the world, it is fixed on God. Being engaged in this way, of course, is a special means of preparation for our meeting with God in ordinances and duties. One who carefully observes the operations of his own mind, and the connexion which one part of Christian duty has with another, in his own experience of things, will readily discover that as he is much employed in this way, preparatory to his attending on public ordinances, or essaying the observance of particular duties, or neglects it, it is usually with him better or worse, during the time of his attendance on the one, and being engaged in the other.

9. Taking God's company with us and pleading it. "If thy presence go not with us, carry us not hence."

10. Particular prayer to God that he would prevent these heart wanderings, and remove them when we are troubled with them. "Unite my heart, that I may fear thy name," was the prayer of the Psalmist under the unpleasant sensation of his heart, as often found wandering from God in duty. God is the hearer of prayer, and "for this thing," as well as others, we are to pray concerning what "he will be enquired of by the house of Israel," his professing people, those who would wait on him in ordinances, and perform duties in a right manner, "that he might do it for them." God promises his presence in ordinances and duties, and his promises of this we are to plead; not only his presence as a God of grace, who is to be met with in ordinances and in duties, so as that we



may expect a fellowship with him; but his presence as a God of grace to assist us in them, and to make his grace sufficient for us, perfecting his strength in our weakness.

RESPONSOR.

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ART. IV. *The Life of Mr. John Livingston, minister of the gospel; written by himself during his banishment for the cause of Christ.*

(Continued from page 312.)

THE parish of Shots bordered on the parish of Torphichen, where they sometimes resorted, and I was several times invited by Mr. John Howe, minister of Shots, to preach there. In that place I used to find more liberty in preaching than elsewhere; yea, the only day in all my life wherein I found most of the presence of God in preaching, was on a Monday after the communion, preaching in the churchyard of Shots, June 21, 1630. The night before I had been with some Christians, who spent the night in prayer and conference. When I was alone in the fields, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away somewhere, and decline that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon, and got good assistance about an hour and a half upon the points I had meditated upon, Ezek. xxxvi. 25, 26. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stoney heart out of your flesh, and I will give you an heart of flesh." And in the end, offering to close with some words of exhortation, I was led on about an hour's time, in a strain of exhortation and warning, with such liberty and melting of heart, as I never had the like all my lifetime. Some little of that stamp remained on the Thursday after, when I preached in Kilmarnock; but the very Monday following, preaching in Irvine, I was so deserted, that the points I had meditated and written, and had them fully in my memory, I was not for my heart able to get them pronounced. So it pleased the Lord to counterbalance his dealings, and hide pride from man. This so discouraged me, that I was upon resolution for some time, not to preach, at least not in Irvine; but Mr. David Dickson would not suffer me to go from thence till I preached the next sabbath, to get (as he expressed it,) *amends of the devil*: and so I stayed and preached with same tolerable freedom. By reason of this going from place to place, in summer time, I got acquaintance with many of the godly and able ministers and professors of Scotland, which proved to me a great advantage. The ministers chiefly were Messrs. Robert Bruce, who had been a minister in Edinburgh, John Scrimgeour, who had been at Kinghorn, John Chalmers of Auchterdean, John Dykes of Anstruther, William Scot of Cowper, Alexander Henderson of Leuchars, John Row of Carnock, John Kee of Prestonpans, James Greg of Newmilns, John Fergusheel of Ochiltree, Robert Scot of Glasgow, James Ingles of Dalzel, and some others. And of professors, William Rigg of Athernie, the lairds of Halkie, Crogshill and Cunninghamhead, Cosswock and Rowallen, John Stewart, provost of Air, William Rogers, merchant there, John Mair, merchant in Edinburgh, John Hamilton, apothecary there,

James Murray, writer there, the countesses of Eglinton and Lowdon, the ladies Boyd and Robertland, Culross her sister, Monwhanny, Haihill, Raith, Innertail and many others; the memory of whom is very precious and refreshing.

I got not much read, nor any settled study followed all that time, only some touches here and there of sundry both ancient and modern divines. Those whereby I profited most were the sermons of Mr. Robert Rollock, Mr. Robert Bruce, Mr. Joseph Welsh, and Mr. David Dickson, whom I thought, of all that I had read, breathed most of the Spirit of God, were best affected, and most clear, plain and powerful. Several of Mr. Robert Rollock's sermons are in print. I got in loan from John Stewart, in Air, a large book of sermons of Mr. Welsh's, in which are almost nothing but unfolding the inward exercise of the Christian. Mr. Robert Bruce I several times heard, and in my opinion never man spake with greater power since the Apostles' days. There are five or six of his sermons printed; but the chief that I saw were some written preachings of his, which I got of my father and Mr. David Dickson. I often heard and borrowed from Crosshill several of his written sermons.

Several motions were made of calls to churches during this time, as to Linlithgow, North Leith, and Kirkaldy, in which places, upon invitation I preached in reference to a call; but all were obstructed by the bishops.

The third period of my life I reckon from the time I entered to the ministry in Killinchie, in Ireland, till I was settled minister at Straurawer, in Galloway, 1633.

In summer 1630, being in Irvine, Mr. Robert Cunningham, minister at Holywood, in Ireland, and sometime before that Mr. George Dunbar, minister at Lern, in Ireland, propounded to me, seeing there was no appearance I could enter into the ministry in Scotland, whether or not I would be content to go to Ireland? I answered them both, if I got a clear call and a free entry, I would not refuse. About August, 1630, I got letters from the Viscount Clanniboy to come to Ireland, in reference to a call to Killinchie, whither I went, and got a unanimous call from the parish; and because it was needful that I should be ordained to the ministry, and the bishop of Down, in whose diocese Killinchie was, being a corrupt, humourous man, and would require some engagement; therefore, my lord Clanniboy sent some with me, and wrote to Mr. Andrew Knox, bishop of Rapho; who, when I came and had delivered the letters from my lord Clanniboy, and from the earl of Wigtoun, and some others, that I had for that purpose brought out of Scotland, told me he knew my errand; that I came to him because I had scruples against episcopacy and ceremonies, according as Mr. Josias, Welsh and some others had done before; and that he thought his old age was prolonged for little other purpose than to do such offices; that if I scrupled to call him my lord, he cared not much for it; all he would desire of me, because they got there but few sermons, that I would preach at Ramallan the first sabbath, and that I would send for Mr. Cunningham, and two or three other neighboring ministers, to be present; who, after sermon, should give me imposition of hands. But though they performed the work, he behoved to be present; and although he durst not answer it to the state, he gave me the book of ordination, and desired that any thing I scrupled at I would draw a line over it on the margin, and that Mr. Cunningham should not read it; but I found that it had been so marked by some others before, that I needed not mark any thing. So the Lord was pleased to carry that business far beyond any thing I had thought, or almost even desired.

That winter following, I was often in great heaviness; for though the people were very tractable, yet they were generally very ignorant, and I saw no appearance of doing any good among them; yet it pleased the

Lord that in a short time some of them began to understand somewhat of their condition.

The bishop of Down had an ill eye upon me, because I had gone elsewhere to receive ordination, and at a visitation at Down in the Spring following, whither I went much against my will; but Mr. Blair and Mr. Cunningham drew me, saying may staying away would procure more trouble; the bishop asked me, in the presence of all the ministers, what was my judgment of the service book. My answer so displeased him, that there was some appearance I might shortly be censured; but my lord Clanniboy prevailed with him that I might be forborne. The parish of Killinchie being looked upon but as a pendule of another parish, namely, Killileach, there was never any official court kept in it all the while I was there. Not only had we public worship free of any inventions of men, but we had also a tolerable discipline; for after I had been some-while among them, by the advice of the heads of families, some ablest for that charge were chosen elders, to oversee the manners of the rest, and some deacons to gather and distribute the collections. We met every week, and such as fell into notorious public scandals, we desired to come before us. Such as came were dealt with, both in public and private to confess their scandal, in presence of the congregation, at Saturday's sermon before the communion, which was celebrated twice in the year. Such as after dealing would not come before us, or coming would not be convinced to acknowledge their fault before the congregation, upon the Saturday preceding the communion, their names, scandals and impenitency were read out before the congregation, and they debarred from the communion; which proved such a terror, that we found very few of that sort.

We needed not to have the communion oftener, for there were nine or ten parishes within the bounds of twenty miles, or little more, wherein there were godly and able ministers, that kept a society together; and every one of these had the communion twice a year, at different times, and had two or three of the neighboring ministers to help thereat, and most part of the religious people used to resort to the communion of the rest of the parishes. These ministers were, Mr. Robert Blair at Bangor, Robert Cunningham at Holywood, James Hamilton at Ballywater, John Ridge at Antrum, Henry Colwort at Old Stow, George Dunbar at Lern, Josias Welsh\* at Temple Patrick, Andrew Stuart at Dunagor. Most of all these used to meet on the first of every month at Antrum, where was a great and good congregation, and that day was spent in prayer, and fasting, and public preaching. Commonly two preached in the forenoon and two in the afternoon. We used to come together the Thursday's night before, and stay the Friday's night after, and consulted about such things as concerned the carrying on of the work of God. And these meetings amongst ourselves were sometimes as profitable as either Presbyteries or Synods; and out of these parishes now mentioned, and some others also, such as had religion to heart, used to convene at those meetings; especially out of the Six-mile-water, which was nearest hand, and where was the greatest number of religious people: and frequently the sabbath after the Friday's meeting, the communion was celebrated in one or other of these parishes.

Among all these ministers there was never any jar or jealousy; yea, nor amongst the professors, the greatest part of them being Scots, and some good number of very gracious English; all whose contention was to prefer others to themselves; and though the gifts of the ministers were much different, yet it was not observed that the people followed any, to

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\* He was the son of John Welsh, and grandson of John Knox.

the undervaluing of others. Many of these religious professors had been both ignorant and profane, and for debt, and want, and worse causes, had left Scotland; yet the Lord was pleased by his word to work such a change. I do not think there were more lively and experienced Christians any where, than were these at that time in Ireland, and that in good numbers, and several of them persons of good outward condition in the world. Being but lately brought in, the lively edge was not yet gone off them, and the perpetual fear that the bishops would put away their ministers, made them with great hunger wait on the ordinances. I have known them come several miles from their own homes, to communions, to the Saturday's sermon, and spend the whole Saturday night in several companies, sometimes a minister being with them, sometimes themselves alone, in conference and prayer, and waited on the public ordinances the whole sabbath, and spent the sabbath night likewise, and yet at the Monday's sermon were not troubled with sleepiness, and so have not slept till they went home. Because of their holy and righteous carriage, they were generally revered even by the graceless multitude among whom they lived. Some of them had attained such dexterity of expressing religious purposes by the resemblance of worldly things, that being at feasts and meals in common inns, where were some ignorant, profane persons, they would among themselves entertain a spiritual discourse for a long time, and the others professed, that though they spoke good English, they could not understand what they said. In those days it was no great difficulty for a minister to preach or pray in public or private, such was the hunger of the hearers, and it was hard to judge whether there was more of the Lord's presence in the public or private meetings.

August 24, 1631. The Lord was pleased to deliver me from a great danger of fire. I lay in a high chamber in John Stuart's house in B., the room was strewed with a great deal of dry sea bent.\* I used never after I was asleep to awaken till the morning; yet that night, about 1 o'clock, all the house being fast asleep, I wakened peaceably and thought it had been day, and for a little space kept my eyes shut, and neither heard any noise nor felt any smell; but within a little while, opening my eyes, I saw the flame of the bent, burning within two ells of the bed whereon I lay; for a great fire in the room below, making ready the meat for the reapers, had fired the joist of the chimney, the end of which came into the room where I lay. The fire was betwixt me and the door of the chamber: I rose and took my breeches, my Bible and watch, giving my books and anything else I had for lost, I got out of the door, and called up those of the house. It pleased the Lord, that in a short space they got the fire quenched: whereas, in all appearance, had I slept a quarter of an hour longer, the fire had seized on the roof of the house, covered only with straw, and so not only the house and goods, but our lives had been consumed.

I got not above a year's quiet ministry in Killinchie, for in harvest, 1631, Mr. Robert Ecklen, bishop of Down, suspended Mr. Blair and me, for nonconformity; but the occasion was, that the summer before we had been in Scotland, and had preached in several parts, but especially at a communion in the kirk of Shots, which procured that the bishops in Scotland, and especially Mr. James Laud in Glasgow, sent information against us, by one Mr. Henry Lesly, then dean, afterwards bishop of Down: he and Sir Richard Benton, lord chief baron of Ireland, who used to come to the assize circuits in the north, stirred up the bishop against us. But we were shortly after restored; for worthy Messrs. Dunbar, Welsh, Hamilton and Culvert, went to Iradeth, to Dr. James Usher, pri-

\* A kind of sea grass of a small hard stem, somewhat like the fine twigs of broom corn.



mate of Armaugh, not only a learned, but a godly man, though a bishop. Hither came also Sir Andrew Stuart, after lord castle Stuart, to deal for us. The primate very carefully dealt for us with the bishop, so that we were at that time restored. But the bishops of Scotland sent information to the king against us, by Mr. John Maxwell, called bishop of Ross; and thinking that nonconformity would not be a crime sufficiently heinous, they informed that we stirred up the people to extasies and enthusiasms. There were indeed, in some parishes, especially in Braidisland, where was a godly aged minister, Mr. Edward Bryce, some people who used to fall on a high breathing and panting, in time of sermon, as those who have run long; but most of the ministers, and especially those who were complained of, discountenanced these practises, and suspected them not to proceed from any working of the Spirit of God, and that upon this ground: that these people were alike affected, whatever purpose was preached; yea, though by one who had neither gifts nor good affection to the work of God; and accordingly, few of these people ever came forward to any solid exercise of Christianity, but continued ignorant and profane, and left off that seeming motion. It is likely Mr. Henry Lesly had informed this against us. However, upon these informations, the king wrote to the lords justices of Ireland, and by them to the bishop of Down, that Messrs. Dunbar, Blair, Welsh, and I, should be tried and censured.

The 4th of May, 1632, the bishop deposed Mr. Blair and me, and eight days after, Mr. Dunbar and Mr. Welsh. He proceeded against us for nonconformity, never mentioning what was in the king's letter, knowing us to be free of that charge. Therefore we resolved, for our own vindication, and upon some hopes that we might be restored again, to petition the king that we might be tried on what was informed, and if found guilty, we refused no punishment: otherwise, that for simple nonconformity, we might in respect of our Scottish breeding, be forborne with in such a barren place as the north part of Ireland. Upon this design, shortly after, Mr. Blair went to London, and I to Scotland, with a purpose to follow him; only I was to procure letters from my lady marchioness of Hamilton, and from the earls of Eglintoun, Linlethgow, and Wigtoun, to some of their friends at court, that we were free of what was informed, and to desire toleration in our nonconformity. Mr. Blair wrote to me that it was needless for me to come, and only required that I should send those letters, which I did. He, after tedious onwaiting, at last obtained a letter from the king to Stafford, lord deputy, that the information should be tried, and if we were free some favor should be showed us. And after the letter was thus drawn up by the secretary, the king wrote on the margin with his own hand, that the matter should be narrowly tried; and seeing he had got from some persons of honor, attestations of our innocency, that the informers should be punished if we were free. But when Mr. Blair took this letter to the deputy of Dublin, it seems he had got new advertisement from Laud, who guided all church matters at court; for he refused, except we would conform, to take any trial, or show any favor. So we continued deposed till May, 1634. At that time, there being some little difference between Stafford and some of the English nobles in Ireland, and Stafford speaking occasionally with my lord castle Stuart, a good and wise man, he took occasion to show him that he might gain the hearts of all the Scots in Ireland, if he would restore the deposed ministers, for which he had also some warrant from the king. Hereupon he wrote that we should be restored.

[To be Continued.]

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ART. V. *Doctrinal Differences in the Presbyterian Church*

[Concluded from page 317.]

In chap. vi., sec 3 and 4, of our Confession of Faith, it is said, speaking of the fall of our first parents, and of their sin—"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." In chap. vii., sec. 2, it is stated—"The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." In questions 12, 16, 18, of our Shorter Catechism, (to save space we omit the fuller statement of the Larger Catechism,) we read as follows—"When God created man, he entered into a covenant of life with him, upon condition of perfect obedience: the covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. The sinfulness of that estate, whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin." The 82d question and answer of this Catechism are as follows:—*Q.* Is any man able perfectly to keep the commandments of God? *A.* No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

Let our readers mark well how many contradictions of the above extracts from the public authoritative standards of our church, are at present publicly avowed, orally and in print, by ministers in the Presbyterian church, who have solemnly adopted those standards at their licensure or ordination.

1. It is explicitly stated, in the foregoing extracts, "that the first covenant made with man was a covenant of works"—that it was "made with Adam, not only for himself, but for his posterity." But it is now denied that there ever was a covenant of works made with Adam, either for himself or his posterity. All the errors under this general head unavoidably involve this denial—whether made in explicit terms or not. The federal headship of Adam is discarded as an antiquated notion.

2. It is explicitly declared, in speaking of our first parents, that "they being the root of all mankind, the guilt of this sin was imputed." At present, in the Presbyterian church, the imputation of Adam's first sin, is absolutely scorned. We will not say that "nineteen-twentieths" of our clergy absolutely reject it, but we do seriously fear that at least a moiety of them disbelieve it.

3. It is unequivocally declared in the Confession and Catechism, that "the same death in sin and corrupted nature [of our first parents] was conveyed to all their posterity"—that "the sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin." These positions of our standards are denied as openly and positively, although we hope not quite so generally, as that of the immediately preceding item. In regard to the quotation from the Catechism, we heard a clergyman in the Synod to which we belong, on being asked, before the Synod, if he believed it, answer categorically, "I do not."

4. It is stated, in the above questions from our standards, that "from

this original corruption, [derived from our first parents] we are utterly indisposed, *disabled*, and made opposite to all good, and wholly inclined to all evil—and that “this corruption of his [man’s] whole nature, is commonly called original sin.” This fundamental point in Christian theology, for which all the Reformers contended, (and none so earnestly and ably as Calvin,) which is called in some Formularies “birth sin,” and in ours, as we have just seen, “original sin,” is now violently impugned, and totally set aside, by not a few religious teachers, in both the Presbyterian and Congregational churches. Taking ground on some dogmas of their “philosophy, falsely so called,” they maintain that “all sin consists in voluntary action—in man’s *own act of choice*,” and consequently that infants, before they are capable of discerning good and evil as the objects of *choice*, are perfectly free from sin; as destitute of any moral taint as Adam was at his first creation—from whom, it is maintained, they inherit no corruption whatever, and to whom they sustain no other relation than that which every infant now bears to his father. This is Pelagianism of the highest kind; and it is rampant, and spreading like a leprosy in many portions of the Presbyterian church.

5. Our quotation from the Confession of Faith affirms, that by man’s “original corruption” he is utterly “*disabled* to all good,” as well as “made opposite” to it, and “inclined to all evil.” And the Catechism teaches that “no mere man since the fall is *able*, in this life, perfectly to keep the commandments of God.” Now it has become fashionable to deny this outright—to maintain that man has natural ability to keep all the commandments of God, and to keep them perfectly. We have not long since seen it in print, by a Presbyterian minister, that Satan never invented a more successful artifice to ruin souls, than the preaching of the very doctrine of our standards—the natural inability of unsanctified men to obey the commandments of God.

II. As our Confession of Faith and Catechisms teach the entire corruption, depravity, and impotence of man in his natural state, so they hold forth with equal clearness and explicitness, that his recovery to holiness and the divine favor, is wholly free, and from the power and free grace of God. It is said, Confession of Faith, chap. vi. sec. 3, that “man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace, promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and *able* to believe.” And in the Larger Catechism, in answer to the sixty-seventh question, it is affirmed that “effectual calling is the work of God’s almighty power and grace, whereby he does, in his accepted time, invite and draw them [the elect] to Jesus Christ, by his word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin,) are hereby made willing and *able*, freely to answer his call, and to accept and embrace the grace offered and conveyed therein.” We omit the answer to the question on effectual calling in the Shorter Catechism, which is of the same import as that here recited.

The foregoing doctrine of our Confession of Faith and Catechisms notwithstanding, we have heard a sermon from a Presbyterian minister, the avowed purport of which was to show *what* God had done for the salvation of man, and that he had done *all* that was necessary and proper to be done; and yet the gift and work of the Holy Spirit was not mentioned, or alluded to, from the beginning to the end of the discourse. It was not intimated, in all that was said, that in the great concern of renovation, and the acceptance of Christ as he is freely offered in the gospel, man needed the quickening influence and the special aid of the Spirit of all grace—nor needed any assistance whatever, beyond the proper exer-



cise of his own powers. That man is essentially active in *regeneration*—in regeneration strictly considered, and as distinguished from *conversion*—is both proclaimed and printed; although our standards explicitly declare that he is “dead in sin.” In fact the *effective*, and often, we believe, the *intended* impression, made on the minds of their hearers, by the preachers to whom we refer, is, that men are fully able to convert themselves, without any other divine aid than what every man under the light of the gospel already possesses. They are told that they can and ought to *will* it; and if they do, they will go away renewed in the temper of their minds. We have been credibly and recently informed, that a Presbyterian minister said—we understood *publicly*—that we ought not to pray that God would convert sinners, but that he would convince them, that they can convert themselves. And indeed this is only putting into words, the system which is substantially taught and inculcated, by the whole class of preachers and writers to whom we here refer.

III. In the chapter on justification, in the Confession of Faith (chap. xi. sec. 1) it is said, “Those whom God effectually calleth, he also freely justifieth—by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.”

Again, in the third section of this chapter, we are taught that “Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Father’s justice in their behalf.” In both Catechisms the same doctrine is clearly laid down. We quote only the Larger Catechism, question 70. “What is justification? *A.* Justification is an act of God’s free grace unto sinners, in which he pardoneth all their sins and accounteth their persons as righteous in his sight; not for anything wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.”

Now, there are preachers and writers in the Presbyterian church, who, if they had distinctly intended to gainsay almost every idea contained in the essential article of our Creed, as stated above, could scarcely have done it more effectually and explicitly, than they have studiously attempted to do. According to them, the “atonement” (a word not found in the doctrinal part of the standards of our church,) did not consist in “Christ, by his obedience and death, fully discharging the debt of all those that are justified, and by making a proper, real and full satisfaction to his Father’s justice in their behalf.” All this is most unequivocally denied. It is explicitly asserted that Christ did not endure the penalty of the violated law of God, in behalf of his people; and of course did not discharge their debt: that the atonement is merely an exhibition of the displeasure or wrath of God against sin, and was made for all mankind alike and equally; was an offering made for the race; did not by itself secure the salvation of any one; and consequently did not make a proper, real and full satisfaction to the justice of God in behalf of all those that are saved: for these men profess to reject the doctrine of universal salvation. In a word, all ideas of substitution, or that Christ took the sinner’s place, and obeyed and suffered in the room and stead of his people, are completely, and by some indignantly, rejected. And as to his righteousness, consisting of his active obedience to the law of God, and passive endurance of the penalty—being imputed to his people, as the meritorious cause of their justification, it is regarded and treated as an absurdity, and even as an impossibility. The old orthodox terms of “atonement,” “justification,” and the “righteousness of Christ,” are retained; for what purpose we know not, if it is not to blind the populace, and leave them impressed with the belief that there is no real difference between the sentiments of these men and their orthodox brethren.



We wish it to be understood, that a principal part of our purpose, in making the exhibit that we are now closing, is to let our readers see what is the *doctrinal* difference between the parties that divide and distract the Presbyterian church. Let them look at it and consider it well: and when they have done so, we ask,

1. Is there not only a *real*, but a *wide* difference? To us it does seem, after the most serious and impartial view that we have been able to take of the whole matter, that here are *two systems*—two systems which in their characteristic features, are directly opposed to each other. If we understand the doctrinal system of our Confession of Faith and Catechisms, the principle of *IMPUTATION* is fundamental, and essential to the whole. Deny the imputation of Adam's covenant breaking sin, with its consequences, (as specified in our standards,) to all his posterity; deny the imputation of the sins of believers to their Surety Saviour, and the full satisfaction which, when imputed, he made for their sins, to divine law and justice; and deny the imputation of the finished righteousness of Christ to his people, for their justification before God, and their title to eternal life—and you deny a very large part of the very essence of the doctrinal standards of our church. But the party contemplated do unequivocally deny all this; as well as the other fundamental principle of regeneration, as being *exclusively* the work of the Holy Spirit. The most frank and candid among them will tell you so expressly. Question them on each of the points to which imputation applies, as stated above, and they will tell you, that they do not hold this, that, or the other.—Yet they will preach, after all, in such a manner as to lead the people to believe that they cannot be far wrong—that the most of the difference between them and their brethren, is only a difference in language—a dispute about words—that in reality they all think alike—or as Prof. M. has it, “are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation.” Great was the delight which this declaration gave to the whole party. It was the very thing which they wished, and which they still wish, and labor to have believed. It gained an admission of the letter which contained it, and a few of the succeeding ones, into their periodicals. But they found after a while that they must treat the Professor pretty much as a Quaker preacher treated Whitfield, when he had spoken a short time in one of their meetings—“Friend George,” said the Quaker, interrupting him, “I think thou hast said *about enough*.” And so no more of the Professor's letters, so far as we have seen or heard, have appeared in any of their papers.

2. Is it true that “nineteen-twentieths of the ministers of the Presbyterian church, are sufficiently agreed in all the essentials of truth, to be comfortably united in Christian fellowship and co-operation?” We take it for granted, not only from what we personally know of Prof. M., but from what he says in immediate connexion with the quoted passage, that those who materially disagree, in relation to the points which we have exhibited from the Constitution of our church, cannot be comfortably united in Christian fellowship and co-operation. It follows, necessarily, that his estimate is, that not more than one in twenty of our ministers hold the obnoxious system which we have endeavored to expose. Now, without stating any calculation of our own, we shall offer a few reasons, briefly, why we think the Professor's estimate must be exceedingly erroneous. We first mention the free and fearless manner in which the advocates of unsound doctrine preach and publish their opinions. Would they do this, if they were not well assured, that far more than one in twenty are prepared to stand by them? Or if they would still state, preach and print as they do, *could* they do it, without suffering disci-

pline? No, assuredly. They well know that there is a *large party*—in the General Assembly of the church, probably a *majority*—who either through fellowship with their errors, or reluctance to offend those who are in such fellowship, will see them safe and sound through any jeopardy into which the orthodox may endeavor to bring them.

Again: Look at the theological seminaries in our land, that send forth their pupils to become, and who actually and immediately become, ministers in the Presbyterian church. Are nineteen-twentieths of these substantially sound in the faith? Have the professors of the seminary in which Dr. M. sustains his office, been able to prevent many of their pupils from maintaining and advocating, through their whole course, several of the obnoxious sentiments to which we have adverted; and from preaching and publishing them, after they have left the institution? We know they have not. But let us not be misunderstood. We believe the professors in that seminary have honestly and faithfully labored to imbue the minds of their pupils with sound doctrine; and that they sincerely lament that they have too often labored in vain. We firmly believe that the evil arises from the minds of some of the youth being so preoccupied before they enter the seminary, and from knowing that popular opinion is much in their favor; that they can neither be convinced of their errors from all the lectures they hear, nor be restrained from defending, and even endeavoring to propagate them, in the institution. And others, who leave the seminary apparently and avowedly sound in the faith, find so many clergymen opposed to their sentiments, and the popular current in the places where they are located so strongly set against them, that at length they yield and swim with the tide. Could this take place to half the extent to which it has taken place, if nineteen-twentieths of our ministers were substantially orthodox? We are confident it could not.

Once more, and finally: Whether it is known to Prof. M. or not, it is known to us, that on one side there are strong hopes, and on the other side strong fears, that in the event of the death of any one of the present professors of the Princeton seminary, a man of the same, or similar theological tenets with the defunct, could not be chosen in his place. "Nineteen-twentieths" of our clergy substantially sound in the faith, when this is the case! Impossible! We fear that even a majority will not be found so, or not found so with a sufficient firmness and decision whenever another professor is to be elected in that seminary. We are ready to weep over the prospect; although it is probable we shall not live to see the event. Our duty, we think, consists in making known the danger, that measures may, if possible, be taken to prevent its being realized.—*Christ. Advocate.*

#### ART. VI. *Popish Method of making Converts.*

In a late number of the Presbyterian, in which the editor is replying to some attacks made in the Roman Catholic Herald, upon Protestant missions, we find the following passages, taken from "Letters on the state of Christianity in India, "by the Abbe Dubois, a Roman Catholic missionary. The Abbe, after denying the possibility "of making converts to Christianity among the natives of India," says:

"The Christian religion has been announced to the natives of India (by the Jesuit missionaries,) without intermission, during the last three or four centuries; at the beginning with some faint hopes of success, but at present with no effect." That "he had labored in India two and thirty years in vain—every where the seeds sown by him have fallen upon a naked rock, and

have instantly dried away. At length, entirely disgusted at the total inutility of his pursuits, and warned by his grey hairs that it was full time to think of his own concerns, he has returned to Europe to pass in retirement the few days he may still have to live." "The low state to which it, (popery) is now reduced, and the contempt in which it is held, cannot be surpassed. There is not at present in the country more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day, by frequent apostasy. It will dwindle to nothing in a short period."

The Abbe next proceeds to show that nothing had been omitted of all the means upon which the Romish Church depends for making converts. Take his own words:

"We withheld from them the Scriptures—we concealed with care every thing in the Christian religion likely to wound the feelings, or offend the prepossessions of the natives, and endeavored in every possible way to conciliate their minds—our priests styled themselves Brahmins, made frequent ablutions, applied to their foreheads the holy paste, made of sandal wood, and put on the idolatrous dress—we indulged their taste for idolatry by substituting the images of the Virgin, Peter, Thomas, Sebastian and other saints, for the Lingum, Maha Deva, &c.—we indulged their taste for pompous ceremonies, for we celebrated the great festivals of the church by a theatrical representation of the event commemorated, and followed it by an exhibition of fire-works, accompanied by repeated shouts, and the barbarous music of the Indians, as at the Hindoo festivals—we imitated the ceremony of the Rett, by placing the image of the Virgin on a car and dragging it round the church, in the same manner as the Hindoos drag their idols round their temples—our maxim was, 'if we come among dogs, we must do as dogs do'—in a word, we adopted every expedient to make the transition from Hindooism to Christianity as easy as possible."

Now, the only importance to be attached to these statements, made by a Roman Catholic dignitary, and missionary to India, is simply this:—they teach us two important facts, which the people of this country will be compelled to learn, or surrender up both their religion and their liberty; and the entire history of Popery in every age, from its commencement down to this day, demonstrates, beyond the possibility of doubt, the same facts, to wit: that conversion to Popery is not conversion to Christianity—and that Papists assimilate themselves to the manners and customs of those countries which they seek to proselyte, whether those customs be right or wrong, Pagan or Christian, that they may undermine and overthrow them. Let us see if the above extract will not prove both these assertions.

*First,* We have asserted that conversion to Popery is not conversion to Christianity. Supposing the Abbe and his coadjutors had succeeded in converting the "natives of India" from the worship of "Lingum, Maha Deva," &c., to that of the "Virgin, Peter, Thomas, Sebastian, and other saints," their worship would have been *idolatry* still, and consequently not Christianity: because no sin is more pointedly condemned in the Scriptures, than is every species of idolatry and image worship, and even *imaging making*, for religious purposes. Therefore, the only object that could have been obtained by the conversion of the "natives of India," would have been to extend the power of the Roman Pontiff. And this is the mainspring of Popery. It is the lever that moves all Popish missionary operations.

*Second,* We have asserted, that Papists assimilate themselves to the customs of those countries which they seek to proselyte, that they may undermine and overthrow them. "Our maxim was," says the Abbe, "if we come among dogs we must do as dogs do." If this do not prove our assertion, it is because some facts are so simple and certain as not to be capable of proof. Thus we see that Popery is a base fraud upon mankind. It is one of the mightiest engines ever invented by Satan to enslave the bodies of men, and make merchandize of souls.

But let us apply these facts to our own country. The Papists have come among us American "dogs." They are spending vast sums of money to convert us, body and soul, to the Roman See. That *free government*, Austria, has taken our miserable condition into its Christian

sympathies, and is sending us hordes of Popish priests. They come here; they find a happy, young and flourishing republic. They find a vast number of Protestant sects; differing in their religious views, yet jointly and harmoniously maintaining an admirable civil government. They find also quite a number of freethinkers, as they call themselves; and that a great proportion of the people *talk* more of liberty than they *understand* of its nature and invaluable blessings. And the rabble that followed Demetrius the silver smith, did not shout "Great is Diana of the Ephesians," louder than these miscreants shout, great is the goddess of liberty! And that they may secure the co-operation of our freethinkers, they join them in crying against Protestants, union of church and state!\* And finding themselves flattered by office seekers, they bring to the polls a miserable array of foreign paupers, to vote away the rights and privileges of American citizens. They find charitable institutions for the maintenance and education of poor children, and their compassion also yearns over orphan and destitute children, especially those of Protestant parents. Thus they act on the maxim of doing as we American *dogs* do, that they may prevent us from barking, while they assist the old Roman *fox* in stealing away our liberties. For, let it be remembered, that they adopt "every expedient to make the transition" from Christianity to Popery, and from liberty to despotism, "as easy as possible."

Yet Americans, men boasting of freedom, will neither see nor hear. They hug this viper to their bosom, and should they do so till it becomes sufficiently warmed, it will sting them to the heart. Americans join with the miserable and degraded slaves of a foreign despot, who claims absolute power over both soul and body, in crying church and state! Presbyterians are seeking to subvert our liberties! While it is a well known fact, that no country on earth has enjoyed a greater degree of civil and religious liberty, than has the United States for the last fifty years; and that all the different denominations of Protestants have used, and are still using their endeavors to maintain and transmit unimpaired this precious blessing of heaven: and while it is equally well known, that in all Roman Catholic countries the first buddings of liberty are blasted by a most abhorrent superstition, upheld and kept in being by the arm of secular power. Yet these men cry church and state! Now such as cannot see the design and tendency of all this, wilfully shut their eyes against the light. The Catholics mean to use the freethinkers among us, in the hope of setting the tide of public opinion against Protestants sufficiently strong to destroy what little of Protestant influence there is still remaining in the government, and divert it to themselves. If this can be done, they will easily find means to repeal or explain away existing laws that stand in their way. And although our gentlemen freethinkers may enjoy the satisfaction of seeing a religion which they no doubt hate, persecuted and oppressed, yet this satisfaction will be woefully marred when they shall hear the clanking and feel the weight of their own chains. It is probable this design will never be accomplished; but that it exists, there is no manner of doubt. And if it should not prove successful, no thanks will be due to these American freethinkers; nor to those politicians who use Popery as a stepping stone to power and influence.

LAOS.

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\* Vide, for five years past, a paper published in New-York, and miscalled the *Truth Teller*.



ART. VII. *Remarks on an Article in the Christian Examiner.*

The following article, headed *STRICTURES ON THE ASSOCIATE'S TESTIMONY*, appears in the January number of the Religious Examiner, a periodical edited by Rev. Samuel Findley, of the Associate Reformed Church.

Mr. Editor,—A book has lately come to my hand, entitled, "A Display of the Religious Principles of the Associate Synod of North America, revised by the Synod, 1813, fourth edition, Pittsburgh, 1829." About 58 pages of this book are filled up with a history of the Church, from the year 1560 to the year 1784. Chapter 10 treats of the Constitution of the Associate Reformed Synod. It commences with saying,—“The Constitution framed by a Synod of these United Brethren, is one of the most dubious professions of faith we remember to have seen made by any church. Almost every article of it is expressed in such a manner as may be understood in different senses; and we have reason to believe that it was thus framed with that very design.”

Now, any one that wants to know if this is truth, has nothing to do but to compare the Constitution with the Westminster Confession of Faith. He will find that there is not one word of difference from beginning to end, only on the power of the magistrate, and on that point the Associate church has altered it as much as the Associate Reformed has done. The Constitution referred to was made and adopted in 1799. The second edition was printed at Pittsburgh, in 1827. The Testimony was printed at Pittsburgh in 1823. Now is it possible that the Associate Church in 1823 knew not what was contained in the Constitution? Certainly they could not but know it. The truth is, they have published a wilful falsehood to slander the Associate Reformed Church. Is this the way the Associate Church bears testimony for truth, and against error or falsehood? Is there not falsehood in that very Testimony itself, to which they bind up their people so strictly? This, with other falsehoods contained in chapter 10, the ministers keep their people ignorant of, as much as possible. They could tell their people that their synod had long since agreed that there was no just cause why the two churches should not unite. This some may dispute; but we can show the document, signed by the moderator and clerk. If they would tell their people this, they would not be so shy of attending on the ministrations of the Associate Reformed Church. Consider that this edition was revised after the Constitution was adopted, in 1799. If there had been any thing in the former Testimony that they thought was not truth, then we think was the time to have altered it. They cannot now go farther back than 1813 to lay the blame of it on any former edition; nor can they refer to any publication by the Associate Reformed Church before the Constitution was adopted in 1799, to cease their falsehoods.

I also notice, in said chapter 10, p. 51, that it is said, “But the pointed Testimony promised by our brethren is not to be seen.”

This is as palpable a falsehood as was ever put in type. To prove this, we refer to those Testimonies, which are to be seen in thousands, emitted at different times and on different subjects, since the Constitution was first adopted. I wonder how they could miss seeing the last which was lifted and printed by the Associate Reformed Synod of the West, at near the same time and place that the Associate's Act and Testimony was printed. If they had said that *they* had not seen it, they might have plead ignorance; but they say it is “NOT TO BE SEEN”—which puts it out of their power to prove what they have said, to be truth. When I obtained my copy of said Testimony of the Associate Reformed Synod, all the members of Synod had been supplied, and still many copies not taken. None are so blind as those who will not see. It would be very strange that an advertisement should be printed in the pamphlet of Rev. J. Steele on Slavery, notifying that the Judicial Testimonies emitted from time to time by the Associate Reformed Church would shortly be published, if no such Testimonies existed.

Again,—at page 53 it is said: “According to the 5th article of this new Synod's Constitution, a minister is not to be excommunicated, and may not even be deposed from his office, for any violations of the law of God, unless they are what the Synod may judge notorious.”

This, like the other, is false, and no where to be found in the Constitution. Such sentiments do not belong to the Associate Reformed Church. If the Associates ever saw it any where, it must have been in some of their own writings.

Again—in page 54, it is said: “This new Synod, so far as we can understand the 6th and 7th articles of their Constitution, have one set of terms on which they will admit people to what they call *FIXED* communion, and another set of terms on which they will admit people to what they call *OCCASIONAL* communion,” &c. &c.

The Constitution is not silent on the terms of admission to our communion. I shall give the very words of the Constitution. “The terms on which any person or persons shall be admitted as a member or members of this church, are, a profession of faith in the Holy Scriptures of the Old and New Testaments, as the perfect and only rule of faith and practice—together with an approbation of the Confession of Faith, Larger and Shorter Catechisms, form of Church Government, and Directories for Worship, as therein received—a holy life and conversation—and subjection to the order and discipline of the church.” I ask the reader whether he understands the Constitution in the way that the Testimony sets it forth—or, does it not appear that they would wish to misrepresent and slander the Associate Reformed Church and Constitution? I do not believe that any person, on reading the Constitution, ever did think, that what was asserted in the Testimony was the meaning of the Constitution. To say that they printed the 2d edition as it was in the 1st, is a pitiful excuse. If they printed it without examining whether it is truth or not, they manifested that they did not care whether it was truth or falsehood—They would not have published such falsehoods on themselves without

looking—and certainly ought to have searched the Constitution to see if these things were so, when they revised their Testimony in 1813—or when they reprinted it in 1823.

I notice that in page 50 it is said: "All that is required of ministers, and elders, and deacons, belonging to that society, at their ordination, as a profession of the principles of Christianity, &c., is—that they approve the principles exhibited in this Constitution, and profess a resolution to adhere thereto," &c. They go on to the end of the second obligation, as it is in the Constitution—and show by the quotation that they had the Constitution before them; but why they say "ALL that is required"—and yet leave out the first, and part of the second, and the fifth, that follow in the formula of questions for ministers and elders, is strange indeed. It agrees, however, with what they say in this chapter, which is, to get people to believe that no one ought to join the Associate Reformed Church, but come and enlist under their banner. Of this quotation we may reckon one-seventh part as true, and six-sevenths as false. Indeed, the whole of chapter 10 is about the same, and no selection need be made. I would advise the Associate Church, in the next edition of their Testimony, that those things which they must see and know are not in the Constitution (to which I have referred,) should be left out. For us to suffer others to publish falsehoods against us, and make no reply, would be "to lie against our right." Job xxxiv. 6. This would be a sin in us, and it would encourage them in sin.

I do earnestly wish that the elders and common people would examine the Constitution for themselves, and they will find that their ministers have deceived them, as some of the Associate elders did, at the time of union between our Church and a body of the Associates in the South. At the meeting for this purpose, lately held at Waxsaws, these elders declared publicly that Rev. Mr. K., and others of their ministers, had given them false representations of the Constitution, and that they never would acknowledge the Testimony containing such misrepresentations of our Constitution. This was the result of their comparing the Constitution and Testimony; and I well believe that many would do the same, if they would take the pains to obtain a knowledge of the truth. The terms of union will be published shortly.

These few lines are from a ploughman, who cares not how many enemies he makes by publishing NECESSARY TRUTHS.

JAMES HARRIS.

York District, S. C., Nov. 26, 1833.

The writer of the above STRICTURES has done manifest injustice to the Associate Church, and not only so, but to his own conscience also; for he has knowingly and wilfully perverted and misrepresented the TENTH CHAPTER of the NARRATIVE prefixed to their TESTIMONY. He represents the Associate Church in 1784, (the date of their Narrative) as finding fault with a Constitution of the Associate Reformed Synod, which was made about fifteen years afterwards, viz: in 1799! It is true, that the chapter in the Narrative alluded to, does point out some defects in a *certain specified* Constitution of the Associate Reformed Synod, but our very discerning author would have his readers believe, that the Constitution referred to, as containing those defects, was *that of 1799*, the *present* Constitution of the Associate Reformed Church! And because he cannot find those specified defects in this last named Constitution, he raises "the hue and cry" that the "Associates" "have published a wilful falsehood to slander the Associate Reformed Church!" And the *Rev.* editor of the Examiner unites with him in this very *brotherly and charitable* asseveration! We wonder that Mr. Harris, after having examined the present Constitution of his church, without finding any of those defects, referred to, and after knowing that this Constitution was as yet in "the womb of futurity," at the time the Narrative was written, did not take it into his head to suspect, whether or no there might not have been *some other* Constitution of the Associate Reformed Synod, which the "Associates" had their eye upon? We should, indeed, feel willing to attribute his bungling misrepresentation of matters to his ignorance, or lack of information, (for he takes pains to tell us that he is only a "ploughman,") but we cannot make even this allowance for him; because he *knew*, at the very time he wrote his *strictures*, that it was the *first* Constitution of the Associate Reformed Synod which was framed in 1783, and not their present one, which is animadverted upon in chap. x. of the Narrative. We say distinctly that he *knew* this. It is utterly impossible that he should not have *known* it; because it is expressly stated in the Narrative, in the *very first sentence* which he mutilates and quotes. The Narrative reads thus: "But these (the articles) soon gave way to what was still more defective and ambiguous, viz: the Constitution framed by a Synod of these United Brethren, 1783. This last is one of the most dubious professions," &c. This Mr. H. quotes as follows: "The Constitution framed by a Synod of these United Brethren is one of the most dubious professions," &c. Did he not see the figures 1783? Or did he regard them as some unintelligible *Arabic* characters that had no business there, and that might be dispensed with without at all affecting the sense? We say, then, that he *knew* that he was *wilfully* misrepresenting our Synod, when he penned his strictures. By artfully leaving out the *date* of the Constitution animadverted upon, he would persuade his readers that the "Associates in 1784 condemned the present Constitution of the Associate Reformed Church, which he admits himself was made and adopted in 1799! Yes, would persuade them (for he expressly states it,) that "they had this Constitution before them," fifteen years before it was born! But the writer's design in all this is obvious. He hopes by this artifice to seduce some of our less informed members into the communion of his Church. We can see no other object which he *could* have in view; especially when we consider, that of our people living in his section of country, many are dissatisfied with our Synod's late act respecting slavery, and who, he might suppose, would on that account allow themselves the more readily to be imposed upon by his misrepresentations. But a person, though having proselyting ends in view, should never resort to such barefaced jesuitism.

The remarks, contained in our Narrative, on the first Constitution of the Associate Reformed

Church, have never yet been shown to be incorrect. Indeed their correctness was virtually admitted, when that Constitution was laid aside and the present one adopted. And we are inclined to think that their correctness would be acknowledged even by Mr. H. himself, had he ever seen the *Constitution* on which they bear; since he seems to manifest an abhorrence at the very idea of having his church tarnished with the charges they contain.

But why has not our Synod altered or erased the tenth chapter of the Narrative, since the Associate Reformed Church have adopted another Constitution? Because, though churches change their Constitutions, historical facts remain the same. The Narrative was designed to state some historical facts bearing upon the interests of the church. And it was a historical fact, very closely connected, indeed, with our section of the church, that a union was formed between some of the Associate and some of the Reformed Presbyterians, which gave rise to the Associate Reformed Church: it is also a historical fact, that a Synod of these united brethren, in 1783, framed and adopted a certain Constitution; and it is also a historical fact, that that instrument was very defective and ambiguous, so much so, that in order to defend themselves against the charge of "schism," "bigotry," &c., for not then going into the union, the remaining ministers of the Associate Church felt themselves called upon to point out its defects in the manner they have done. All this, then, being matter of history, it is but *just and proper* that that chapter should stand unrepealed and unaltered, as containing a defence of the motives and conduct of our fathers, in taking the stand which they then did, in the maintenance of Secession principles. And in the end of said chapter this is declared to be the reason why it was written:—"These remarks upon the Constitution of the Associate Reformed Synod we judge necessary, as a warning against that latitudinarian scheme, which it is calculated to promote, and as a vindication of the conduct of this Presbytery, in refusing to agree to that union which produced it."

There are other things in Mr. H.'s strictures, which perhaps ought to be noticed; but from what has been said, we shall leave the reader to form his own estimate of them. And, indeed, we should not, probably, have taken any notice whatever of these strictures, had not the editor of the Examiner made them his own, and become responsible for them by the following endorsement:

"The *Strictures on the Associate's Testimony* are written by a plain man, but a man of Christian intelligence, and a laudable zeal for the truth—and, assuredly, a sincere and judicious adherence to the truth of God, should at least imply an assiduous adherence to truth in our intercourse with man. A defect in this latter point is that which this communication detects in the *Secession Testimony*. An aptitude to receive conviction, in the spirit of Christian meekness, will, we trust, lead our brethren of the Associate Synod to respond to the above strictures in the pious language of the Psalmist:

'Let him, that righteous is, me smite,  
It shall a kindness be—  
Let him reprove, I shall it count  
A precious oil to me.' "

We exceedingly regret to see a passage of Scripture misapplied and *profaned* in the manner that is here done. Did the Rev. editor really think that that text was applicable to the case of a person who was smitten by the tongue of slander? Did he suppose that such smiting was to be accounted an "excellent oil?" To make the text applicable to the case for which he quotes it, he ought to have had some better proof than "the strictures," that the *smiter* was *righteous*; he ought to have been certain that the *smiting* was *deserved*; and he ought to have been very sure that the smiting administered was not *identically the same* as that of which the prophet complains: "Then said they, come and let us devise devices against Jeremiah—come and let us smite him with the tongue, and let us not give heed to any of his words." Jer. xviii. 18.

We have another word to say to the editor. In the same number of the Examiner he has done very great injustice to one of our correspondents. He calls him a "*wrothy*" author; for no other reason that we can divine, than simply his *presumption* for offering some very modest and seasonable remarks on Mr. Reid's dissertation on the second Psalm. Had he known the writer, he would have known that his remarks proceeded more from *sorrow* than from *wrath*, in seeing an author, whom he highly respected, writing so *loosely* on the fundamental article of the Trinity. We shall wait patiently for the editor's promised Review, in which he is "either to obviate or correct such misconceptions," as our correspondent has been guilty of. Indeed, were the article of our correspondent, together with the brief notice which introduced it, submitted to the judgment of any candid person, we are persuaded he would say, that great tenderness and good feeling were manifested towards Mr. Reid. We, therefore, suspect that the conscience of the editor had been *napping*, when, contrary to truth, he stigmatized our correspondent as "a *wrothy* author."

We might also complain of the editor for crediting an article in the same number to the Christian Intelligencer, which should have been credited to the Monitor. We refer to the "Letter from Rome," which *first* appeared in our pages, and was, in fact, *so acknowledged* by the Christian Intelligencer. This, however, is a small matter, arising probably from *mere mistake*, and should never have been heeded by us, had it not been for those "weightier matters," which a sense of duty has compelled us to notice.

#### ART. VIII. Popery in Baltimore.

MR. EDITOR,—Your account of the recent ineffectual attempt of Mr. Smith to preach in Baltimore is *substantially* correct. He had made an appointment to preach in the Third Presbyterian church on Wednesday evening, the 5th instant, which was announced from the pulpit



on the preceding Sabbath. It was rumored that the Roman Catholics intended, if possible, to hinder him from preaching; but the people, who entertained a better opinion of them than Protestants in other places generally do, did not believe them *capable* of such an outrage upon our civil laws and religious rights! On Wednesday evening the House was crowded long before the usual time of service, and the street filled with multitudes. Mr. Smith, accompanied by the pastor of the church, entered the pulpit about half an hour before the appointed time. A number of men who posted themselves on each side of the gallery immediately opposite the pulpit, soon began to talk in a loud and threatening tone. The pastor of the church observed them, and requested them to move further along the aisle, in order to enable others to get in, for there was still some space unoccupied in the aisle of the gallery. This they refused to do, and continued to talk in the manner already described. Several gentlemen then went up stairs and requested them to be silent, but the only answers received were curses! The pastor, supposing it possible that order might be restored by commencing religious worship, gave out a Psalm, which was sung by the congregation. But during the whole of this time the noise was continued. He then attempted to lead in prayer, but was compelled by the increased disorder to desist! He then made some remarks, intended to secure attention and order; and spoke of the rights and privileges of American citizens. But as soon as Mr. Smith arose, the noise in the gallery recommenced; and it became obviously impossible to proceed in peace. The pastor perceiving this, and observing the indications of uneasiness and alarm in the congregation, rose to request Mr. Smith to desist. But at this moment the people were thrown into utter confusion, by the intimidating causes already mentioned, and by exclamations from certain individuals outside of the church! The congregation was then dismissed and requested to vacate the house. Mr. Smith did not escape by a back window of the church; he went out at the front door with the crowd, accompanied by men who would have sacrificed their lives in his defence. The pastor remained in the pulpit, urging the people to withdraw, and assuring them that *they* were in no danger, until nearly all had left the house; and then, after publicly announcing his intention to retire, he went out in the same manner that Mr. Smith had done. Mr. Smith was to have preached on the succeeding evening in the Fourth Presbyterian church, but in consequence of the disturbance on Wednesday evening that church was not opened.

Whether the interference above described was instigated by the Romish priesthood, I cannot say. That the disturbance was made by some *Roman Catholics*, there can be but one opinion. Individuals were recognized, and expressions heard, which leave no room to doubt as to the character and intention of the rioters. The truth is, that some of them were caught in their own net!! On that evening and the next morning, before they had learned the effect which was produced on the city, they exulted in their victory! But as soon as they found the general indignation which this outrage had excited, they changed their key, and endeavored, some to deny that it was the Papists who did it, and others that they were only a few ignorant and low Catholics, whose conduct was not approved of by the church!

You are greatly mistaken if you suppose that Romanism is predominant in Baltimore. Roman Catholics are not, I should judge, more than one-tenth of our population: the Methodist society alone is more than a match for them. The number of churches in Baltimore is now about fifty, and the Romanists have six! But it has been their strong hold—the strongest in the United States; and the influence hitherto exerted by them, has been owing to their superior cunning and activity, the criminal silence of the majority of Protestant ministers, and the consequent apathy of the people. But for several years past ministers have begun, as faithful watchmen and patriots to sound the alarm. The event of Wednesday evening has produced such a state of public opinion and feeling in regard to their intolerance, as cannot fail to accomplish much good. It has done more for Protestantism than a hundred sermons by the most eloquent of men. It has led thousands to examine and converse upon the subject, who were before indifferent. And multitudes who were lukewarm, are now zealous and decided. A few more such victories and their cause is ruined!

Mr. Smith is to return to this city from Virginia in the course of a few days; and we have resolved to open our church to him again. Public opinion loudly demands this, and thousands, if necessary, are prepared to support the laws, and protect him in the exercise of his rights as an American citizen. For the question now is, not Protestantism or Romanism—but *LAW OR NO LAW*—whether we are to be FREEMEN OR SLAVES!!—*Presbyterian*.

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#### ART. IX. To Correspondents.

The remarks of our worthy correspondent Y, are in themselves excellent; but we think he has misapprehended the meaning of the writer in the sentence which he criticises. Had he read carefully what follows, he might have seen that the writer was not speaking of the *primary* making of the covenant with Christ in eternity, but of (what Mr. Gib calls) the *secondary* making of the covenant in time with believers. The sentence animadverted upon, taken by itself, is faulty; but when taken in connection with its following context, its meaning, we think, is sufficiently obvious and correct. Y will therefore perceive the reason why we have not inserted his remarks.

We regret to see the backwardness of some of our old correspondents in furnishing matter for our pages.